Malaysia Message

SINGAPORE
DECEMBER
1940

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IN THIS ISSUE

JANET CHEN

is one of the Religious Education workers at Sitiawan.

LEE CHOON ENG

is the Principal of the Anglo-Chinese School at Teluk Anson, Perak. He is a prominent layman of the Straits Chinese section of our Malayan Methodist Church and last year was elected as the Conference Lay Leader.

Y. OKAMOTO

is a patient at the Leper Sanitarium on Yeo Chu Kang Road, Singapore, who first appeared in this magazine with his description of his conversion to Christianity.

ATTENTION

SCHOOL MAGAZINE EDITORS

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THE MALAYSIA MESSAGE

DECEMBER, 1940

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CALENDAR OF COMING EVENTS

Dec. 2 Senior Cambridge Examinations.

Dec. 4 M.G.S., Singapore, Christmas programme.

Dec. 5 A.C.S., Kampar, Parent's Day.

Dec. 14 Singapore Dist. E.L. Christmas Dinner and Social.

Dec. 14 District Conference, Penang—Ipoh District, Perak section at Kampar.

Dec. 25 Christmas Day.

Dec. 31 Watch Night.

Jan. 1 New Year's Day.

Jan. 2 Mission Work Committee, Singapore.
Religious Education Commission Annual Meeting, Singapore.

Jan. 3 Conference Board of Ministerial Training.
Conference Relations Committee, Singapore.
Opening of the Malaya Annual Conference (See page 24).

Jan. 4 Malaya Annual Conference, Singapore.

Jan. 5 Ordination Service, Wesley Church, Singapore.
All-Methodist Service of Worship. Memorial Hall.

Jan. 6 Malaya Annual Conference.

Jan. 7 Malaya Annual Conference.

Jan. 8 Malaya Annual Conference.

Jan. 9 Post Conference Committee Sessions.

Jan. 13 Day Schools re-open.

PICTURES

We request all who submit pictures for publication to send in only black and white in glossy finish. Sepia pictures are very difficult to reproduce. Examine your pictures before sending them and if the details are not sharp do not send them for they cannot be used. We prefer action pictures to group pictures. Pictures make for interest and every article about local events and local programmes is enhanced by a picture or two.

THE MALAYSIA MESSAGE

OFFICIAL ORGAN OF THE METHODIST CHURCH, MALAYSIA

VOL. 50 SINGAPORE, DECEMBER, 1940 NO. 12

EDITORIAL

WE RETURN TO BETHLEHEM

IN SPITE OF WAR AND CHAOS in many parts of the world the annual pilgrimage to Bethlehem still will be held. This pilgrimage has never been cancelled regardless of how dark any particular year has been. The instinct to go to Bethlehem appears never to fail in its anticipations. For several months before the time the glow of its fervour is seen ever more brightly until it burns with the fire of a great enthusiasm. This pilgrimage leads to a tiny village among the foot-hills of Judea.

Why has this little town surpassed in its drawing power the glory of ancient Rome? Why has it survived the matchless achievements of Corinth, once the mistress of the seas? Why has it triumphed over Athens, the mother of the most incomparable intelligence mankind has seen in a thousand generations of men? Why has it endured even beyond Jerusalem? Corinth like Rome was a soldier's city. Athens was an artists' town and the abode of philsophers. Jerusalem was the city of prophets. Bethlehem was only the birth place of a Child. But not just a child; all villages have that distinction, it was the birth place of one "Who shall save His people from their sins".

So Bethlehem stands even today as the symbol of the place where God gave Himself to men in the form of a little baby and has become a symbol of fulfilment. It was over Bethlehem hills the world heard for the first time that paean of joy

Peace on Earth
Goodwill unto men.

Increasingly we appreciate that only in its realization can the abundant life be brought to a stricken world.

THE WORLD'S GREATEST NEWS STORY

AT CHRISMAS TIME EVERY CHRISTIAN demonstrates anew his faith in the belief that God has never taken His hand off this world, nor left His children alone. This simple story of the soul in its search for God is written throughout the world; it is re-enacted before crude altars in the dark forests of Africa; it is found among the ponderous stones of that huge circle on the hill at Stonehenge; it is found in the pitiful stumbling way of the multitudes on the banks of the Ganges River, and in the worship of those who kneel before the high altar in St. Peters in Rome; in the altars of our humblest churches; everywhere and always mankind knew and knows that he must have help in this matter of sin, it cannot be evaded. No code of morals will satisfy it. Deep down in the human soul abides the conscious need of a Saviour. Into that sacred place no one but God in Christ can come.

His is a name above every name! He has kept for ever abreast and ahead of every succeeding age. Rituals, creeds, dogmas, doctrines, churches and priesthoods come and go, but sin never changes and the world of today and tomorrow needs this same Saviour just as it did in the days of St. Paul.

CHRISTMAS VACATION: A RELIGIOUS EXPERIENCE

IN THE AUGUST 1ST number of the Christian Advocate is a very suggestive article on how to make use of a vacation. With this issue for many thousands of school boys and girls and many hundreds of teachers the long Christmas holidays will begin. Taking a holiday can be a religious experience if we make it such. Those familiar with the New Testament will remember how Jesus was accustomed again and again to break away from the routine and monotony of His work and seek the quiet places. At one time, as recorded in Luke 9:28-49, we find that He took only three of his friends with him up on a mountain and Peter was so thrilled with what he experienced there that he exclaimed: "Master, it is good for us to be here!" But as we read on in the record we discover that Jesus did not take His disciples up there simply in order to have a day off, or for the physical exercise of climbing a mountain, or even because He desired very intimate fellowship. They had an experience on that mountain. The writer of the Advocate article says:

> "What are the facts? Four men go to a mountain one prays; three sleep. One enters the company of heroes; three stand aside. One faces the cost of sacrificial life in the world below; three forget. One's whole life is changed; three look on. One wins the approval of God; three are lost in the mist of a cloud.
>
> Here we have two entirely different experiences, the experience of one vs. the experience of three. The contrasting nature of these experiences is seen, for one was the experience of vacation or retreat, and the other was the experience of re-creation or forward advance".

No doubt most of those who will be recipients of this long vacation have looked forward to it for a long time. Both teachers and pupils have borne the heat of many long hours of study and examination; many of the students have lost sleep; the teachers have endured irritation trying to teach pupils who did not respond and their patience has been tried many times with misunderstanding or indifference. We are happy for anyone who will have the privilege of a vacation over the Christmas holidays.

The thought, however, comes to us as we think of the Jesus method: Is just a vacation in itself enough? Jesus found Himself famished, not for freedom but for God. He certainly was tired, too, but He realized that irritation and fatigue are due partly to a lack. Nothing short of God the Father could satisfy Him. Therefore on the mountain top away from the bustling crowds He sought God and finding God He was transformed. Now when we go apart for a season to the sea-shore, to the home of friends, to the lovely Malayan hills, is it good for us to be there? That depends upon what happens there.

To return to the story as recorded by Luke we wonder whether it is not similar to the experience of many who come to church seeking the presence of God and then fall asleep. Was it good for the three disciples to fall asleep while Jesus met God? Were they transformed and strengthened? When they came down the mountain the next day were they able to cope with the emergency which presented itself? This writer again gives us an answer.

> "If in coming apart we vacate life's problems and fail to restore needed spiritual resources, then no matter how hard we play or no matter what hilarious time we may have, it is not good for us to be there. But when Jesus went apart it was frequently to pray, He was not wasting time. It was good for Him to go into the mountain with God, for He found there the resources for life among men and things. What He needed we also need. In His spirit we, too, can seek reality, for God is the real".

Christmas no doubt for most Christians is the loveliest time of the year. Then as at no other period are men's hearts softened and their purse strings open. It is our hope that the forthcoming holidays will mean much in a rich spiritual experience for those who will be able to enjoy them. Six long weeks in which either to do nothing or to build creatively. What will you do?

IN PREPARATION FOR ANOTHER CONFERENCE SEASON

OUR TWO MALAYA CONFERENCES, known as the Malaya Annual Conference and the Malaysia Chinese Mission Conference, will meet again early in January. We can now look forward to another phase of uninterrupted activity and leadership. The last two years have been rather broken due to the Uniting Conference and the recent General Conference taking our bishop away from us for most of the two years and leaving us to go on without his leadership. These are crucial and difficult days but the Church has ever found itself able to maintain its golden voice regardless of the outward circumstances. When the achievements of the past year will be read and summarized and weighed at the forthcoming Conferences no doubt it will be seen that our greatest achievement as a Church in Malaya will be the consecration on the part of our youth to the Kingdom of God. Let us plan at our forthcoming sessions to give a large place to this fresh and bright flame of Christian enthusiasm which is burning among our youth organizations. As never before racial barriers are being broken down, as never before the interests of young and old are being directed away from themselves toward others, as never before our Malayan Church is supporting its own missionary programme. During this forthcoming Christmas season let us prepare ourselves in mind and soul for a renewed dedication and consecration at our Annual Conferences, to devote ourselves as never before to the building of the Kingdom of God here in Malaya.

I took the Road to Bethlehem

I took the road to Bethlehem, and oh, my heart was sad!
I took the winding starlit road that a million feet have trod;
I found, as countless others find, the Christ to make me glad;
I found him in his mother's arms, the wonder-gift of God.

And I shall never lose the joy that this one night has brought;
And I shall never lose the peace that fell upon me there.
He gave me back the happiness for which I long had sought,
He gave me back the freedom from my weariness and care.

I have no gift to give him such as he has given me;
I have no words to tell him of the blessings from his birth;
But for his sake I shall be kind to every child I see,
And for his sake I shall walk swift and glad upon the earth.

—Grace Noll Crowell

A Christmas Prayer

O Father God, who leadest the races of men by thy marvellous hand, we thank thee that two thousand years ago thou didst send thy Son to this earth, giving a thrill of glory to this worn and weary world, and that thou didst reveal the way of salvation through love and the cross. But we have failed to understand this great mystery and are driven mad with our struggles and dissensions. From the depths of our hearts we repent, and like the Wise Men of old, we press forward, with our eyes fixed on the Radiant Star!—Toyohiko Kagawa.

The Raids and the Churches

In the recent air raids the churches, possibly because of their size and prominence in relation to other buildings, certainly have suffered their full share of destruction. St. Paul's Cathedral was saved from demolition by the heroic act of the soldiers who took up, removed and disposed of a bomb weighing one ton which had fallen close to the building. The west window of Westminster Abbey (containing 18th century glass, which is rather rare in London) has suffered minor damage. The private chapel of Buckingham Palace, where the King and Queen attend morning prayers while in residence, has been almost destroyed. Bombs are no respecters of denominations—a famous Roman Catholic Church and Spurgeon's Tabernacle have alike suffered. Many City churches have been damaged or destroyed, including at least five churches by Christopher Wren. St. Giles', Cripplegate, where John Milton was buried, has been damaged.

Suburban and provincial cathedrals and churches have also suffered, including one of the earliest cathedrals, and one which is still in process of building. Friendly arrangements are being made whereby the congregations of bombed churches are being housed in other buildings, sometimes of other denominations. Money is already being given for repair, but the main task will have to be postponed until the days of postwar reconstruction.

The King's Hope and Confidence

"We live in grim times and it may be that the future will be grimmer yet. Winter lies before us cold and dark. But let us be of good cheer. After winter comes spring, and after our present trials will assuredly come victory and a release from these evil things. Let us then put our trust, as I do, in God, and in the unconquerable spirit of the British peoples."

H.M. the King, in his broadcast (23.9.40).

Bishop and Mrs. B. C. Roberts

On Thursday, November 7th, the Bishop of Singapore, the Rt. Rev. B. C. Roberts and Mrs. Roberts sailed for England in order that he might take up the Wardenship of St. Augustine's College, Canterbury. Bishop Roberts was consecrated Bishop of Singapore in 1927 after he had just completed five years as chaplain of Selangor. He first came to Malaya in 1915 as garrison chaplain and was here until the end of the war when he was transferred to the Siberian Expeditionary Force.

Bishop Roberts was born 53 years ago, was educated at All Hallows School, Honiton, Marlborough College, Pembroke College, Cambridge, and Wells Theological College. He was made a Deacon in 1911 and ordained as a priest of the Church of England the following year. Before coming to Malaya he had served as Curate of St. Jude's Halifax. He had also served as an instructor at St. Augustine's College, the school whose principalship he is now assuming.

Bishop and Mrs. Roberts will be greatly missed in many of the various church and charity organizations of Singapore. Their interests were very wide and they took an active part in almost every community organization. Mrs. Roberts was no doubt largely responsible during her stay here for the maintenance and enlargement of the St. Andrew's Hospital and especially the building of the Orthopaedic Hospital.

A very friendly relationship has always existed between Bishop Roberts and Bishop Edwin F. Lee and the other leaders and members of The Methodist Church. He gave one of the addresses at the funeral of W. E. Horley and the beautiful words he spoke at that time are still remembered by those who were present. He always found time to visit our Annual Conference and bring us a message. There was never any doubt in the minds of any of us as to what his own personal wishes were. When he thought of church union it meant all coming into the Anglican Church but this we can forgive him as it is probably but a natural wish on the part of a sincere Anglican. Our sincerest greetings as The Methodist Church, Malaya go with both Bishop and Mrs. Roberts as they go back to war-torn England and assume a new and very difficult task.

IF anyone asserts that it is just to render to every man his due, and if he understands by this that what is due on the part of the just man is injury to his enemies, and assistance to his friends, the assertion is that of an unwise man. For the doctrine is untrue; because we have discovered that in no instance is it just to injure anybody.—*Plato.*

Prayers in Time of War

By Leslie D. Weatherhead

O God, forgive us for our share in the sin of the world which has brought the fruit of these terrible days. Grant that speedily conflict may cease, and Thy way of mutual co-operation to build a new world together may take the place of this nightmare of destruction.

Keep us from the bitterness of hatred, the temptation to revenge and the pessimism of despair, and lead us, not back into complacent ease wherein is death, but forward to the tasks of constructive peace in which Thy gift of abundant life may be shared by all men. Through Jesus Christ our Lord. Amen.

O God, eternal, sure and strong, when the world seems falling to pieces around us, when so many hopes are dashed to the ground and so many dreams shattered, help us to rest our minds in Thee and in the strength of those everlasting values which nothing can destroy. Beauty remains, and truth, and kindness. Friendship abides, and love, and faith, and hope. Tenderness for the needy and ministries of love and freedom, these remain unsullied by violence and hate and proud ambitions.

Keep us very close to the real things, that through constant thought of them and through seeking to possess them, our souls may through all these storms, abide in the secure haven of Thy peace. Through Jesus Christ our Lord. Amen.

O God, who dost understand the dreadful path which now our feet must tread, have mercy upon all who serve and suffer that the reign of cruelty and fear may be overthrown. Grant that we may live to see a day dawn in which the people of all lands shall be free and happy. Hating war with all our hearts, we hate still more the domination of violence and cruelty in the earth. Forgive us that we could find no other way.

Be near to all who are wounded and dying, all who mourn, all who minister to the needs of others, all who are separated from their loved ones, all who defend our homes. Darkness has fallen upon our world, but ever through the darkness shines the beacon of Thy never-failing love and pity.

Lighten our darkness, we beseech Thee, and lead us into the paths of a just and righteous peace in which mankind is a family of brothers, and hate and fear and lust and oppression and tyranny fade, like the horrors of some hideous dream, in a world awakened to the beauty of Thy purposes. Through Jesus Christ our Lord. Amen.

English Methodism Speaks Courageously

From The Methodist Recorder

Dr. Henry Bett, the newly elected president of English Methodism

The Conference Pastoral Address

WE write to you amidst the tumult of war, but we pray that you may know, in this hour, the peace of God which no outward circumstances can destroy

It is imperative that the Church shall, in these latter days, witness a good confession, and that her powers of endurance and of courageous enterprise shall convince men everywhere of that Divine power which waits to redeem mankind.

We are mindful of those who suffer and of those who stand on the threshold of great sacrifice, but we remember that the Lord God Omnipotent reigneth. Why should we shrink or be afraid? *"We are always safe while we are either doing or suffering the will of Him that orders all things well. . . It is enough that Christ is ours. He is wiser and stronger than all the powers of hell."*

In that faith let us pray without ceasing. Let supplication be made for distressed people everywhere and let us pray for our enemies, that they may turn their hearts towards God even as we, in this hour, turn to Him.

As we pray for youth and age, for childhood and for the broken-hearted, for those who defend our shores and for those who labour in workshop and factory or on the land, let us seek a vision of that new world which God Himself would have us build.

Let us stand by Truth lest, in an age when Truth has been too easily sacrificed for propaganda, our children should cease to know its eternal value. To those to whom it is given to teach let there come a new sense of trusteeship and a constant prayer for gifts of interpretation, that Truth may be revealed without distortion and that youth may be enabled to arrive at balanced judgments.

As we set out to restore freedom to men let us take care that we understand its proper meaning. As men seek to grow fit in body let us help them to discipline mind and spirit so that, being controlled, they may serve their Creator in perfect freedom.

For all the heroism, patience and unselfish service at home or abroad we give thanks to God. This is a tremendous moment in the pilgrimage of man. "Had we ever a larger field of action?" That which strikes at the root of Christianty must be destroyed. *"Behold, is it not of the Lord of hosts that the people shall labour in the very fire . . . For the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea."*

We commend you all to the constant protection of Almighty love. May God direct your thoughts, your speech and your action.

HENRY BETT (President)
EDWIN FINCH (Secretary)

Methodism and the Nation

METHODISM can still say to the bereaved and suffering: "Take courage! From the grey ashes of this generation will arise a nobler world, in which politics shall be infused with the qualities that the Methodist Church has sought through two centuries to impart and that your son learnt from you and at the feet of Christ. Those of us who survive have sworn to see that his sacrifice shall not be in vain." Methodism can still say to the nation: "You have forsaken God and His righteousness. You have sought after pleasure and thrill, and have laid up stores to provide for your ease and comfort. You have permitted poverty and bad housing to oppress the lives of thousands of your countrymen, and to stunt the growth of mind and body of tens of thousands of your children. You have let vice pullulate in your cities, and it has sapped your strength. You have pandered to the primitive instincts in the name of humanism, and have substituted a perverse psychology for the discipline of the soul. You have paid lip-service to ideals and cried peace from the housetops, when your chief care was to safeguard your own possessions, and to avoid any sacrifice that made for the safety and peace of others. But now you are beset. You stand alone, in face of the spirit of evil which seeks to coerce you by its power; and you turn to God to arise and defend His cause. Are you nevertheless

(*Continued on page* 10)

Christ and Alcohol

SOME time ago a slightly bibulous friend asked, "Why are you Methodists so dead set against liquor? After all, you know, Jesus himself drank wine, and once changed some water into wine for a marriage feast." It was a difficult question to answer, but one with which we are often faced when we make known our opposition to the use of intoxicating drinks. There is no use trying to run away or to hide from it. We must face it and provide an answer if our stand with regard to liquor is to be reasonable and firm.

The problem raised by the story of the miracle at Cana cannot here be dealt with, for more and more scholars are becoming convinced that the incident of the changing of water into wine was not so much historical fact as allegory. Yet that still leaves us with the indubitable fact that Jesus himself used wine.

Putting aside all quibbling over details, it seems to us that the use of alcoholic liquors today is inconsistent with the spirit of Jesus' teaching and life. It is on this standpoint that we base our opposition to alcohol.

Consideration for Others

One of most important and most frequently emphasized teachings of Jesus is that we must love and serve our fellow-men. That is, in the mildest possible terms, we must have a true consideration for the rights and the good of those about us.

Yet the glaringly obvious fact about drinkers is that alcohol robs them of consideration for anyone except themselves. They become self-centered and selfish.

One evidence of the drinker's disregard for the rights and the good of others is seen in the increasing number of those who are brought into court and charged with reckless or dangerous driving while under the influence of alcohol. The drinking driver, in fact, is a double danger to the community: he does not care enough about the welfare of others to try to drive very carefully; and no matter how he drives, he is physiologically incapable of the quick action necessary in an emergency. As a result of drinking, bodies are maimed and lives cut short.

All-too-true stories of family quarrels and of homes broken up because of alcohol contribute to the weight of evidence convicting the drinker of lack of consideration for those about him. With a family dependent on him for support, he squanders his income on drink, and frequently makes himself unfit to act as wage-earner.

None of these things fits in with Christ's Golden Rule.

Purity of Life

Personal purity and righteousness of life is a matter upon which Jesus always insisted.

Here again those who indulge in alcohol transgress. Intoxicating drink and impurity go hand in hand. He who partakes of the former can hardly hope to escape from the latter.

Psychologists tell us that one of the first actions of alcohol in the human system is to drug the highest centres of the mind: those bonds of morality and self-restraint which enable us to live as moral human beings. Abolition of self-restraint may loosen tongues and make us seem more witty and sociable than otherwise possible; but at the same time it puts us on a par with the morally uninhibited goat. The process begins with the first drink; and finally the drunk arrives at the point where he feels that his every desire and appetite should be satisfied—and satisfied immediately, regardless of any such frivolous question as morality or decency.

Social workers and police authorities can testify that alcohol is an almost inseparable companion of sexual impurity. Liquor breaks down the protecting reserves of men and women, it deadens the disgust that would ordinarily keep them from evil. Far too often young men and women first start down the road of sexual vice at a time when "just a few drinks" have shattered their defences against something they know to be evil and foul.

In the same way other vices such as dishonesty of thought, world and deed follow closely on the heels of alcohol. And more than one manslaughter can be charged to the account of intoxicants.

None of these things, either, fits in with Christ's way of life.

Facing up to Life

Life is hard and rough at times. But Jesus taught men to face it openly and fearlessly. In fact, as one commentator has noted, the motto of the Gospels might almost be said to be, "Fear not," so often is this phrase used.

The motto of alcohol, however, is, "Run away and hide." Ever more increasingly we are learning that the person who drinks is in reality running away from life. Hard problems come up to him, and instead of tackling them squarely he retreats into the dream world of intoxication, where everything looks rosy, and difficulties are pushed into the background.

Weak men and women, too impotent to stand up to the unpleasant facts and the hard demands of life: these are enrolled in legions among the drinkers. Small men and women, with small, unimportant lives and jobs: these try to make themselves feel big and important by means of that great inflator, alcohol. Foolish men and women, beyond the age of youth: try to find in intoxication the outgrown youth they have lost.

It is not a pretty picture. Like all alcohol-coloured scenes it is as different from Christ's teaching and way of life as black is different from white.

Jesus Christ was an exceptional man. His love for God and man, his righteousness and purity, his spiritual strength and courage were so great that the small quantities of mild wine which he took may not have injured him. But we of today are finding that if we wish to follow his teachings and find his spirit we must forswear the drinking of alcoholic liquors.

This page is presented by the Malaya Annual Conference Committee on Public Morals.

Simon Strong Discovers the Meaning of Christmas

By S. J. Duncan-Clark

THE door of the big house suddenly opened, and Simon Strong stepped briskly out. He was nearing seventy, but there was little evidence of age in his bearing and movement. A "well-preserved" man, his acquaintances called him, and "hard as nails". If there was any vein of sentiment in Simon Strong they had not discovered it.

His plum-coloured, closed limousine stood throbbing on the driveway, the liveried chauffeur at the door. Rain or shine it was there six days in the week at precisely 9:45 o'clock of the morning. At precisely 10:30 it delivered him on the curb in front of the Federated National Investments building. He was president of the famous F.N.I. corporation.

Simon paused a moment on the top step of the short flight which led down to the waiting car. His glance swept the stretch of lawn which intervened between his house and the street. In summer it was a smooth expanse of emerald velvet. Now it shimmered in the sunlight of a snapping December day with the dazzling sparkle of crisp snow. It was unfenced at the pavement edge. Simon's wife had preferred it so. In spite of the fact that nearly twenty years had elapsed since her death, Simon Strong had left it as she liked it. His own inclination was to fence it. Building fences around his possessions was second nature with Simon.

In the centre of the lawn stood a trimly symmetrical evergreen. His wife had planted it when they moved into the house he had built for her. His gardener tended that tree with anxious care. Why his employer set such store by it he did not know, but he did know his job was worth little if anything befell it.

SIMON paused, frowned blackly, and then strode down the steps, around the car and across the white lawn. Three small figures fled toward the street. A fourth lingered, his gaze fascinated by the tree which bore on every fronded bough its gleaming burden of snow.

"What are you doing here?" demanded Simon, towering over the little trespasser. His voice was coldly imperative. Two big, gray eyes were turned upon the stern face of the man. The spell of the dream had wrought so well its magic that it survived the challenge of proprietorship.

"Gee, but it would make a great Christmas tree!" exclaimed the boy.

"Christmas! Confound Christmas! I don't know what Christmas means," growled Simon. "This is my lawn, and don't want any of you young ragamuffins intruding on it. Get out!"

The boy understood the last words. With one passing glance at the tree he fled, rejoining his companions who had halted apprehensively at safe distance.

Simon Strong strode back to his car. As he stepped in he said to the chauffeur: "When you call for me at 3 o'clock George, remind me that I want to go to the Schwartz iron works. I'm going to have this place fenced in".

"Yes, sir", answered George, snapping the door shut.

As the car sped along the boulevard the four youngsters were standing on the pavement. Simon glared at them.

"What did the old guy say to you?" asked Fred, the oldest of the four—almost eleven.

"He said, 'Get out,'" answered Joe, swaggering the full height of his seven years as he found himself something of a hero. "And, say, he said he don't know what Christmas means, What d'ye know about that?"

"Ah, he must be nuts", exclaimed Bob, with the wisdom of nine. "Everybody 'cept heathen knows what Christmas means'.

HALF a block was walked in silence while the quartet pondered the abysmal and desolating ignorance of Simon Strong.

Then it was Sadie who spoke, sister to the three, fitting by age somewhere between little Joe and older Bob.

"I'm sorry for that old man," she said.

"Sorry", gibed Fred. "Why would you be sorry? Ain't he got everythin' in the world? Look at his house, and his car and everythin' ".

"Yes, and his Christmas tree", piped Joe.

"But what's the good of it if he don't know what Christmas means" asked Sadie. And nobody had an answer.

A few blocks of walking, a turn or two, and the four reached home. It was a little brown house, on a shabby street—a little, yardless house which cried for paint and repairs. They trailed down a narrow passage, around to the back door and into the kitchen. Mother was there, ironing some pretty things for a fluttery debutante who lived on the boulevard. It was a job exacting in its requirements.

The story of the morning's adventure was told in concert.

"You must keep off other folks' lawn," said mother. "And Fred, you mustn't call old gentlemen guys, and Bob mustn't say they are 'nuts.' I'm sorry we can't have a Christmas tree, but Sadie is right when she says she is sorry for the man who doesn't know what Christmas means. We do know that, don't we?"

"Sure we do," they chimed.

"But, ma," said Bob, "do you suppose that old guy—I mean gentleman—is a heathen?"

"No, Bob. I think he is just an unhappy old gentleman because he has no little boys or girls of his own to make a Christmas".

That was a new and interesting idea. Sadie's meditative mind absorbed it. Joe's imaginative mind seized upon it.

AT 3 o'clock George called for his employer, and Simon Strong, invariably punctual, entered his car and drove at once to the iron works. It did not take him long to select from the designs submitted a fence which would effective exclude little ragamuffins from his lawn, and at the same time contribute to the handsome appearance of his residence. The cost ran into four figures, but that was not why Simon's spirit was troubled as he leaned back in his car after giving the order. He wondered whether this fence, which he planned to erect between himself and the public, might not prove to be a fence between him and the memory he cherished.

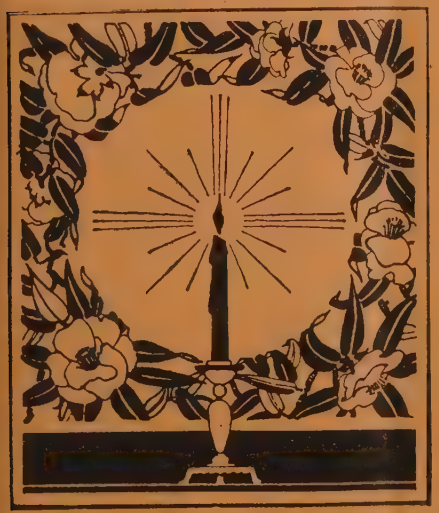
He was not in good humour when he reached his residence. As he stood in the broad hallway where a dignified butler took from him hat and coat and muffler, a sound of unwonted revelry came from regions below stairs.

"What is that noise?" he demanded sharply.

"Well, sir, you see, the day after tomorrow being Christmas, the servants are setting up a Christmas tree in the basement, sir", answered Thomas in apologetic tone. "The cook asked if she might have her grandchildren here for a little celebration, and I saw no harm, sir".

"You know I don't like Christmas, Thomas", Simon retorted queruously.

"I know, sir, but others do, and servants are human—and hard to keep these days. I'll tell them to be more quiet, sir."



"You're a pack of fools, Thomas", snapped Simon.

"Yes, sir", agreed the butler, and vanished into the rear shadows of the hall.

AFTER his silent and solitary dinner, Simon Strong, rising from the table, went to the great and long unvisited drawing room. Thomas watched him with wonder, shaking his head grown white in his master's service. Simon entered the room and closed the door behind him. He pressed a button which lit the central chandelier, a blazing glory of electric candles. Then he took his position in front of a picture—the portrait of a boy. It was a dream portrait.

Elizabeth, his wife, had loved to paint. In the second year of their marriage, when motherhood was approaching, she had done this picture, yielding to a quaint fancy to portray the features of the child she wanted. Then she had died, and the dream child had gone with her to the grave.

Simon looked at the picture. The mouth, with a suggestion of a smile, was hers; but the firm chin was his—and the gray eyes. Only these eyes were softly gray, while his—he knew—had the hardness of tempered steel. Perhaps that had come to them in these score of lonely years. Perhaps his eyes had once looked upon Elizabeth as these of the dream boy now looked on him. He turned out the lights, and left the room, going to his study. When Thomas passed on his pre-bed rounds at 11 o'clock, Simon was still there.

IN the morning, at the usual hour, Simon Strong was helped into his coat by Thomas, who opened the door and stood aside to let the master pass. The latter hesitated a moment; then, taking a folded $20 bill from his leather case, he handed it to the astonished butler, saying gruffly:

"Use that to get some gewgaws for your fool Christmas tree!"

A moment later he was in the car and disappearing down the drive, while Thomas stood gazing at the bill and then after his vanishing master, and shaking his old head in an amazement which was not without alarm.

Thomas would have been even more alarmed had he seen what happened at midnight. Simon tip-toed downstairs to the drawing-room, clad in his dressing gown and carrying one of his own golf stockings in one hand, while under the other arm was a large package, as Christmassy in its red and green holly-leaf wrappings as any that ever came out of a Christmas store. Before the dream-boy's picture he filled that stocking with everything than an old man's suddenly awakened soul could think a real small boy might like. Then he stole away again to his bed.

"Mother, where's Joe and Sadie?" asked Fred. "They've disappeared". There had been a fine Christmas hamper left at the little home the night before, with something in it for everybody, and all the necessary things for a dinner—the latter now safely put away where they would do most good. And, lying on top of the hamper, had been a beautiful Christmas card, with a picture of the

Babe in the manger, the wise men adoring while the mother watched. Sadie had seized on the card. "That is what Christmas means", she had said. But now neither Sadie nor Joe could be found.

SIMON Strong stood at the long window of his study, gazing out over the lawn. Two small figures turned into the driveway and walked sturdily toward the great front door—a girl and a boy. They were holding hands as though to give each other courage. Simon recognized the boy—the little ragamuffin he had chased from the evergreen. The two climbed the marble steps. Below stairs the bell rang. Thomas, who had just begun to act the part of Santa Claus, hastily put off his long white beard and answered the unexpected call.

As he fumbled at the door, came from the study his master's voice.

"Let them in, Thomas," Simon ordered.

But Joe and Sadie had not expected to be admitted; did not want to be admitted. They thrust into the butler's hand a thin, flat parcel, wrapped in white paper and tied with a soiled bit of string.

"Come in," said Thomas, and timidly they stepped within the door. He carried the parcel to Simon in the study. The old man looked at it wonderingly—a Christmas gift. Scrawled upon the paper were the words: "For the man who don't know wot Christmas means". He slipped off the string and paper and found in his fingers the card which Sadie had admired. There was the Babe in the manger, the kneeling wise men, the watching mother. He read: "Peace on earth: good will toward men".

"Thomas," he said, "take those children down to your fool—to your Christmas tree. Find out where they come from; where the rest of them are; if they have a mother or anybody else belonging to them—and come and tell me".

"Yes, Sir," stammered the astounded Thomas and turned to go.

"Oh, Thomas," called Simon after him, "never mind reporting to me. If they have a family somewhere just send the car for them".

SO it was that presently a big car drew up in front of the little house. Mother, anxious over the sudden vanishing on Christmas day of her two youngest, was even more dismayed when she saw it. Thought of an accident flashed at once into her mind. But the chauffeur was at the door and explaining, and a few minutes later mother and Fred and Bob were being admitted to Simon Strong's mansion by Thomas. In the basement, with a merry throng, they found Joe and Sadie. Simon's $20 had made a Christmas tree that was a marvel to gaze upon. It was a wonderful party.

About 7 o'clock mother said they must be going home. "The car will take you", said Thomas. As they went down the big hall under the friendly guidance of Thomas, Simon Strong stepped from his study. In his hand he carried the stuffed golf stocking. He bowed to mother, and then turned to Joe and Sadie, extending his hand. Shyly each of them, in turn, laid a hand in his.

"I am the man," he said, "who didn't know what Christmas means. But I know now. You two have taught me—good will toward men". The steel-gray eyes were smiling into the soft gray eyes of Joe. "Madam", he said, "you have two very brave and very beautiful children. I hope you all have had a merry Christmas. You have made mine happier". He became suddenly aware of the stocking he was carrying.

"Here", he exclaimed, thrusting it into the arms of Joe and Sadie, "there may be something in this you will like".

He stood on the steps as they were bundled into the car. Then as the chauffeur took his seat he called:

"Oh, George! Remind me to stop at the iron works tomorrow".

"Yes, sir", answered George.

And Thomas heard him saying softly to himself as he re-entered the house:

"Good will toward men—I will cancel that order for the fence tomorrow". —*Wesley Tidings*

METHODISM AND THE NATION

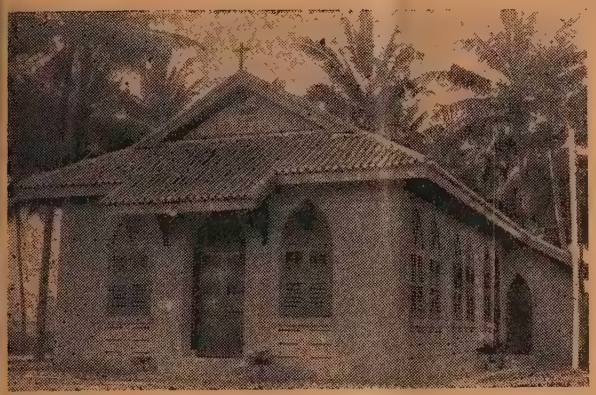
(*Continued from page 6*)

not more confident in your own might than in the strength of God? Has that sentence of your Prayer-Book really any more meaning for you now than when you used to drone it out Sunday by Sunday—'*For there is none other that fighteth for us, but only Thou, O God?* We share with you the short-comings of all the nation, for we know that '*judgment begins at the House of God.*' We have not declared to you the riches of Christ as we might have done, nor kept the light of the Church burning so brightly in singleness of heart, and so convincingly in good works, as that we can blame you for having failed to glorify God because of us. Let us turn together in repentance for our failings. Let our National Days of Prayer be times of true self-dedication to the Source of all righteousness, whose cause you have been too prone to forget when times were easy, but which to-day you are ready to defend at the cost of life itself. And the power of God will purge the evil from within the nation, and will make it strong again to stand against the devilish forces from without. We vow to God and to Britain our whole-hearted service, and such spiritual resources as may be vouchsafed to us, in the battle for the soul of Europe and of humanity. And the world shall know, the world shall see, that the victory is not yours or ours, but God's." Methodism might have spoken along these lines. But it kept silent. What an opportunity lost to bridge the chasm between the Church and the common life and interests of men, and to inspire the nation's thought to loftier aims beyond the bare winning of the war!

St. Paul to British and Chinese Christians

"The sufferings of the present time are not worthy to be compared with the glory which shall be revealed. Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand."

HERE AND THERE IN MALAYAN METHODISM



The new Methodist Church at the Tamil Settlement, Ipoh

A New Church for Ipoh

By J. A. S.

THE dedication service of the new church for the Methodist Tamil Congregation at Tamil Settlement was conducted by the Rev. Dr. R. L. Archer, Mission Superintendent, at 9 a.m. on Sunday the 27th of October.

This brick building is on the same site as that occupied by the plank structure put up in 1908. The Government had served the Mission notice to have the old building demolished and the Rev. Dr. M. Dodsworth, who was the District Superintendent of the Ipoh-Penang District, assisted by the Resident Missionary, the Rev. T. Runyan and the Tamil Pastor, the Rev. Milton David, set out to raise funds for the construction of a brick building to meet the needs of a large and growing congregation. In spite of the difficult conditions prevailing due to the war the response has been very satisfactory. The Methodist Mission donated $1000/- and as usual Mrs. Dr. J. S. Lee gave a generous contribution—$500/-; Messrs R. A. John and John Muthiah and the Tamil Y.M.C.A. each contributed $100/-. Among those who presented the church with permanent fittings were Mr. Foster Lee and Family (Pulpit Furniture), Mr. S. Dharmaraj (the Church Bell) and Mrs. E. G. Muthiah (Pulpit Cloth, Floor and Door Mats).

The Rev. Dr. Archer in the course of his sermon said "The fact of this church having been built on a hill should remind its members of the significance of the Church in the community, and of the necessity for every member to maintain a high standard of moral and intellectual life." Speaking on the text *"Except the Lord build the house they labour in vain that build it,"* he said "A Church has two aspects—the Physical Visible Church made of brick and stone and the Invisible Church. The Visible Church is a temporary building which will decay with use and one day will be more. The Invisible Church is the Eternal Church and consists of the fellowship of Christians all over the world; and though the Visible Church may be considered structurally complete once the vision of the architect has been materialised in wood and stone, the Invisible Church never ceases to grow. It is an ever-growing Church and will not be complete till all men are bound together in love and in fellowship with Christ. It is conceivable that a person may obtain membership of the Visible Physical Church by a verbal acknowledgement of the doctrines of the church. But membership of the Invisible Church requires more than vocal acceptance of creeds and attendance at services. With a unity of purpose and sincerity of belief we enter the fellowship of those who have given their lives to the Christian faith.

If we take the Visible Church we have built to be only a symbol of our faith we must endeavour to enter the Invisible Church. To do that we must have a plan. That plan is the Word of God—the Bible. God is the great Architect of the Invisible Church: and the Invisible Church must conform to the rules of the Great Architect. In the nave of St. Paul's Cathedral, built by Sir Christopher Wren, is a plaque with the words "If you would seek my monument look around you." The ambition of every architect is that his building shall reveal his genius and the glory of his conception. Unless the character of God, the Architect, is revealed in this Church we labour in vain who build it.

We say that this building is to be a house of God. If that is true this Church must speak and interpret God to the community. Unless people come to this Church who have within them the spirit of God our dedication of this building is in vain. In times of danger and of mental and spiritual stress we go to the Church. In Old Testament times even a murderer could run for sanctuary to the altar of the Temple and there be safe from apprehension by the administrators of the laws of the land. If this Church is to reveal the genius of the Great Architect, those who are oppressed with a consciousness of their sins should come to it—and leave its portals feeling their sins forgiven and with a determination to lead new lives and clean lives, because they have been to the Church of God. The Church must be treated with reverence; and this feeling of reverence must accompany us when we go out of the Church. We should remember that when we work, or visit our friends, and in every act of our lives, part of the Invisible Church goes with us, for, as we leave this Church we are carrying with us the Church of God. This Church will not be truly and honestly dedicated unless you dedicate your lives to God and to the Invisible Church."

Kampong Bharu Institute

By JANET CHEN

The First Sitiawan Chinese District Sunday School Teachers' Institute was held in Kampong Bharu from October 2nd to the 6th. There were 61 people present.

The aims of this Institute were:

(1) To promote the growth of Spiritual work.
(2) To improve the methods for teaching Sunday Schools.
(3) To further fellowship among the workers.

The daily programme was this: Morning Watch at 7 a.m. with different Sunday School teachers as leaders and Bible Women as speakers; breakfast; study of the life of Christ by Rev. Tan Ong Seng of Ayer Tawar; methods class by Miss Goh Gie Hing; a discussion period on detailed

questions related to the above them by Mr. Goh Gie Ong of Third Road and Mr. Hong Diew Hee of Kampong Bharu; an interval; general gathering for Noon-Prayers; tiffin; special features such as in-door and out-door games, Badminton tournaments, tests for general and spiritual knowledge; Sunset Services by the pastors of different Churches; dinner and evening session in the form of a Public Meeting.

The leaders for Morning Watch were: Madam Hong Tiap Eng of Second Road, Miss Doh Ngie Sing—Bible Woman of Beting Luas, Mrs. Ding Lieng Hui—Bible Woman of Kampong Koh and Miss Lim Swee Ming—Preacher of Second Road.

At the devotional periods sermons were given by the Rev. Goh Suk Heng and the Rev. Tan Ong Seng. Their subjects were "Life after Death" and "The Crucifixion."

Mrs. D. C. Gong and Mrs. C. Y. Fang contributed the prizes to the winners of the contests. Mr. Ling Chew Siang and Master U Daik Bing, Misses Gong Sai Ing and Ngoi Swee Ging of Hock-Chiang-Yong got the first place in badminton, Miss Goh Gie Ding of Hock-Chiang-Yong got first in the test of general knowledge and Madam Hong Tiap Eng got first in Spiritual knowledge.

A tea-party was provided by the Kampong Bharu Church on the 3rd day.

The evening meetings were addressed by Rev. E. McGraw on God's call to Moses as well as to us, by Rev. Chua on "The Gardener," by Miss N. B. Craven on "Co-operation."

The concluding meeting was a Communion Service conducted by the Rev. John Chua, the chairman of this Institute.

The Sitiawan District Womens Association gave a tea for Dr. and Mrs. R. L. Archer on Monday, the 28th of Oct. at 3 p.m. in the A.C.S. Hall. Mrs. R. L. Archer gave a talk to the women about God's call to Samuel.

Perak Sakais on a Cameron Highlands Road

Report on Sakai Work

Since the beginning of our Missionary activities among the Sakais in the State of Perak, the most notable event occurred this year when the Rev. D. P. Coole of Kampar baptized two of my boys, Bah Muris and Bah Puru, at the 15th mile, Pahang Road on the 15th of June.

School-Work—From the beginning of this year until the end of June, I was teaching eight boys at the station, 15th mile Pahang Road. Five boys, especially Bah Puru, Bah Muris and Bah Bau are now able to read and write well. The former two should be trained and supported to become leaders of their community in this area such as Bah Prah is in the Bertam Valley area. In June the boys asked me for leave of absence from school in order then to clear their ladangs. They promised to come back to school as soon as their ladang-work was finished. This process of making ladangs usually takes three to four months.

Church-Work—Services were held at the 9th mile, Pahang Road every Sunday. The average attendance was about twenty people. At the 15th mile, I tried to hold a bi-monthly service starting from the month of April. It was in some ways a success. Within the period when I began to do it, until my transfer to the Bertam Valley on the 3rd of October, I was able to hold eleven Sunday services in this station.

Medical-Work—426 cases were treated this year and 6 yaws cases were taken down to Tapah Hospital for injections.

Other Items—99 visits were paid this year. During these visits prayer meetings were occasionally held in the Sakai homes and the people were advised on various matters, such as the necessity of personal cleanliness, extensive cultivation of their ladangs, etc.

In the month of February I accompanied the Revs. Coole and Baughman to Bertam Valley on the occasion of their visit there. Again in the latter part of August, I went to the Bertam Valley area to meet Mr. Baughman there. On both these two occasions I brought with me some medicines and treated a number of Sakai patients.

On the 3rd of October, my family and I moved to the Bertam Valley area on transfer. I was reluctant to go in at first. However, after seeing the needs of the Sakais in this area and having the friendship of those with whom I've come in contact several times during the course of my visits to this region since Mr. Alexander's time, and especially because of Bah Prah's excellent co-operation, my heart is satisfied and I hope to be able to build up the Kingdom of God in this area with greater faith and vision. I have now translated some of the Christian hymns into the Sakai dialect for local use. I find this step necessary because of the scanty knowledge of the Malay language among the women folks and children in this area.

In conclusion I wish to thank all those who have visited us from time to time, for the advice received, and for the various helps and sympathy they have given us.

S. M. SIANTOERI,

Bertam Valley Area,

Pahang.

Klang Girls School Concert

The Methodist Girls School gave a concert on Friday evening, November 8, in the school hall in aid of the Malaya Patriotic Fund and the School Fund. All the classes in the school took part. The Kindergarten gave the welcome, and the rhythm band, composed of Standards I and II, was especially good in a Chinese march. Standards III and IV put on a sketch entitled the "Milk Maids". The contribution of Standards V-VIII were "part songs" which were excellently rendered. The main item on the programme was the operetta "Hansel and Gretel", in three acts, which was put on by the Lower School with 36 girls taking part. The story is a very familiar one having been

given in many of the schools throughout Malaya. The stage settings were locally designed and the Ginger Bread House was borrowed from the A.C.S., Malacca. The hall was too small to accommodate the large number of parents and children who came, many of whom arrived an hour before the concert was scheduled to begin.

The Wesley Church, Klang, held a Church Supper on November 13th in the A.C.S. hall in honour of our Mission Superintendent, Dr. R. L. Archer, and Mrs. Archer. Seventy people were present and Dr. Archer gave an excellent address.

1940 additions to the missionary staff at Ipoh: Mr. J. L. Taylor, Miss Mildred Kerr and Rev. Carleton Foss

Tamil Church's Outstanding Achievement

Tamil music, drama and dances were outstanding features of a concert put on by the Tamil Methodists of Seremban for the third year in succession under the leadership of Rev. J. W. A. Kadirgamar. The concert supported and helped by members of the Hindu community was presented before two large and appreciative audiences.

The A.C.S. Boys helped with instrumental music and a Negro Burlesque; Messrs. Alexandra and Sivam brought the house down with two comic items.

The main item was a drama based on the story of Queen Esther presented entirely by girls. The play with its numerous songs was written and directed by Mrs. Selvaratnam, wife of the Secretary of the Church. The title-role, Esther, was played with sympathy and grace by Miss Annabella Christie while Miss Lucy Backus interpreted the part of the King with confidence and verve. Both these players, who are Senior pupils of the Anglo-Chinese School, carried the main roles and maintained the interest with their excellent acting. They were ably supported by a large number of girls, who with their singing and gorgeous costumes, gave the play a rare atmosphere of charm.

This concert is an achievement for the Tamil Church in many respects. Tamil culture was well interpreted in the play, dances and songs. These young players and their mentors deserve the highest praise especially when it is remembered that most of their school training is in English. Long rythmic lines with flowery and subtle modes of expression, with infusions of philosophy which go to make up good Tamil, were spoken delightfully by the players. The patronage and the fact that the concert was held in the Vivekananda Hall reveals the valuable and respected part which is played by the Tamil Church in the cultural life of the Community—a part worthy of emulation by other Tamil churches in Malaya.

—Contributed

The Annual Contest, A.C.S. Seremban.

Under the auspices of the School Literature Association, the Annual Oratorical Contest was held on 31st October in the school hall. The five finalists were, Misses Annabella Christie, and Tan Kim Ngo, and Masters K. P. Govindasamy, T. Sanmugarasan, and S. Lingam. Mr. Redfearn, Inspector of schools, N.S., Mrs. W. S. Reineohl, and Miss VanGeyzel who acted as judges unanimously declared Miss Annabella Christie the Champion Orator.

In the course of his remarks the Inspector of Schools said that he came there expecting to hear the ordinary "school-boy stuff", but was pleasantly surprised at the high standard of the speeches made. This, he continued, was an indication of the possibilities of speech training in English Schools in Malaya. Mr. A. T. Kulasingham, Senior Form Master, and Mr. A. P. Paul, classmaster Std. VIII, are the advisors of the Literary Association.

—Contributed

A Splendid Exhibition

The Annual Exhibition of Art and Handwork, done during the year, was held at Fairfield Girls' School on Tuesday, 12th November. The work was tastefully arranged in the class rooms and halls, and as usual there was a heartening array of finished articles.

Photo by Thomas

The Mission bungalow, Malacca, which is the residence of the Rev. and Mrs. R. A. Blasdell. The Malay Girls Hostel is situated on the ground floor and supervised by Mrs. Blasdell

Photo by Thomas

Mrs. Paul E. Thomas with Miss Margaret Tan who is on the staff of the Chinese Maternity Hospital, Ipoh

There were a few outstanding features of the Exhibition. A suite of furniture for a nursery was on display. The articles were painted and decorated by a group of Std. IV girls, while others of the same Standard made the mosquito net bedding, bed clothes, and a rag rug. An embroidered window seat, with cushions to match completed the set. Std. IV made cushions of Colbert Embroidery, a simple outline stitch with filling stitches for the background; Std. V turned jars and bottles into artistic vases by the judicious use of 'papier mache' and paint; Std. VII decorated occasional tables with waterproof ink and gesso; and made what proved perhaps to be the most popular item of Exhibition.—Shanghai gowns—embroidered and sewn by the girls themselves. They drew their own designs, chose their own colour schemes and materials, and made their own gowns.

There was the usual display of woollen garments, knitted and crocheted during the year; embroidered jackets, smocked dresses; uniform dresses, boxes and book-ends; trays and cushions.

A departure from the usual was made in Std. III. Beautiful dolls beds were made, complete with mattresses, pillows and mosquito nets. In this class they make suits for small children and applique' d'oyleys, trays and cushions.

Std. VII achieved a very high standard of manuscript writing, and many specimens were on display. Samples of art were shown in every class, a remarkable feature being those sketches made in the Orchid House of the Botanic Gardens.

One hall was given over to the lower section of the School, and girls from primary I to Std. II displayed their work there. Stools which they painted themselves, and for which they embroidered a top, made a good show from the primaries, together with match box furniture, picture frames and a remarkable model of the "Three Bears." Trays were a new feature of this year's work. Std. I and II embroidered guest towels, made sewing bags and uniform knickers, knitted bonnets and kettle holders, and modelled boxes from cardboard. A model of a zoo proved very attractive, and another of a park looked remarkably like a portion of the Botanic Gardens.

The Cookery section showed examples of the work done during the year, and everyone's mouth watered as they examined the appetising dished on show. Cakes, sweets, savoury dishes, both Chinese and European, all come equally easy to the budding cooks of Fairfield.

The Afternoon School display was equally interesting and much larger than in former years. It occupied all available space in the Chapel Hall. Handbags, dresses, embroidered shoe fronts, flowers, knitted articles, pictures, cushions, all went to form a colourful and artistic display. A new feature was the cooking display done by the girls who meet with Mrs. Goh Soon Ho each Saturday.

—Contributed

Photo by Robbins

A Chinese grave below the old Dutch Fort at Malacca

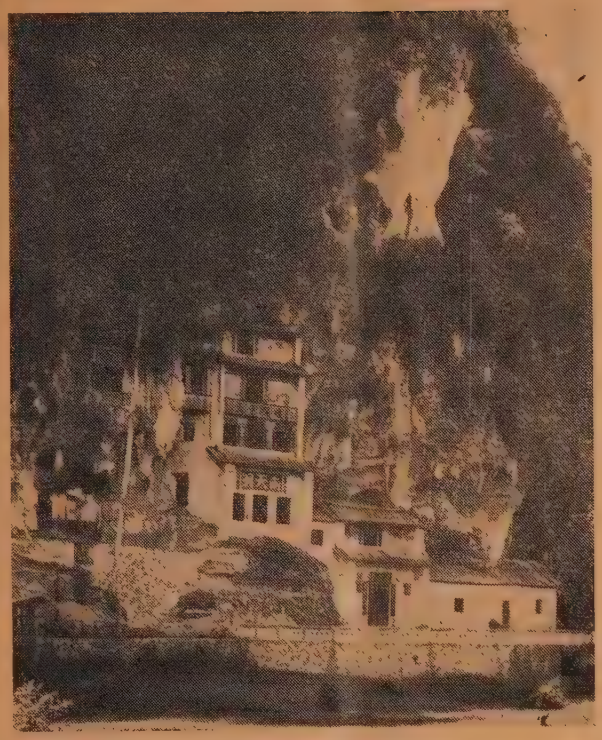
Ipoh News

By J. A. S.

The Tamil congregation entertained the Rev. Dr. and Mrs. Archer to dinner when they visited Ipoh to open the new Tamil Church. The pastor, the Rev. Milton David, was toastmaster and both he and Mr. D. S. Ramanathan, the church secretary, spoke on behalf of the congregation to which Dr. Archer replied.

The competition for the Rotary Ambulance Shield brought the Association activities of the Scout Troops of the A.C.S. to a close for this year. This shield is competed for by all the schools in Ipoh. The 1st Troop under scoutmaster Mr. Low Chooi Beng of the A.C.S. missed winning the shield by half a mark, the winners for this year being a Troop from the Anderson School. Another of the A.C.S. Troops won third place.

The Wesley Union Sunday School under the general superintendency of Miss Daisy Moreira has now a total of twenty-four classes with an enrolment of 253 and an average attendance of 190. Special classes have been conducted during the year in church membership. A special programme was held Easter time the chief feature of which was a play entitled "Power". On Children's Day, which was celebrated on the 21st of July, a pageant was given entitled "Challenge of Youth". The attendance at this programme was 347, being the highest reached in



One of the well-known Ipoh cliff temples

many years. In spite of the great difficulties they experience, by the military occupation of the school building, the Sunday School is carrying on and planning its Christmas programme on the first Sunday of December.

Mrs. Theodore Runyan has been relieved of teaching in the A.C.S., Ipoh, since the arrival of Mr. J. L. Taylor. The military occupation of our school buildings on the mission compound is making the work of Wesley Church very difficult and it is very fortunate that Mrs. Runyan can now devote her full time to this phase of our work.

The Methodist Chaplaincy

Instructions have been received by the Headquarters, Malaya Command, Fort Canning, Singapore, that the former arrangements for the Methodist Chaplaincy shall be retained. Thus Dr. H. B. Amstutz resumed his Chaplaincy November 17th. A letter had been sent to the Methodist Headquarters in London as soon as it was known that the Methodist Chaplaincy in Singapore was to be discontinued and it is because of representations by the Methodist Headquarters in London to the War Office that our Chaplaincy has been retained.

News from Kuantan

The visit of Mission Superintendent Dr. R. L. Archer and Mrs. Archer on November 9 th and 10th was filled with much church activity. Dr. Archer preached at the second Ingathering Service of the Tamil Church, received five candidates as full members of the church, and conducted the Communion Service. Both Dr. and Mrs. Archer spoke in the Sunday School and he likewise preached at the English service and officiated at the Lord's Supper. On Saturday evening Mr. Jesudoss Pitchaipillai gave a Kelachepam or lyrical sermon in Tamil and Dr. Archer addressed the Kuantan Indian Association on the subject "Life in America".

Wesley Church, Kuala Lumpur

Under the ministry of the Rev. Charles Mosebrook two new choirs have been organized, one for the morning service of worship and one for the Epworth League devotional meetings. Mr. F. R. Cabatit is the new director of the adult choir taking the place of Mrs. C. O. Jennings who has gone to Singapore. Mr. C. W. Rozario is checking over the records of the church getting them organized for transfer into a new church membership record book which has just been printed.

The Wesley Church entertained the Epworth League Rally which was held last month. The congregation is being canvassed for money to purchase new hymnals and the morning service of worship, which was organized by the former pastor, the Rev. W. A. Schurr, now has an average attendance of over one hundred every Sunday.

Anglo-Chinese School,
Seremban,
7th November 1940.

The Editor, Malaysia Message.

Sir:

I shall be grateful if you will publish, in your December issue, the enclosed English translation of the Chinese people's song, entitled, "To the Japanese People," which expresses the kind and brotherly feelings of the Chinese people towards the common people of Japan, who are themselves under the tyrannical rule of their war-lords.

Some of your readers may remember the visit of the Wuhan Songsters to Malaya last year. The Wuhan Songsters sang this song to their audiences, first in the Japanese and then in the Chinese language.

As our thoughts turn to Christmas and its message of brotherly love for our fellow-men, it is heartening to know that the four hundred million people of China are even now practising what Christ has always taught: "Love your enemies."

It is significant that the Germans in the last war had a Hymn of Hate for their enemies. What a contrast to the Chinese Song of Love for theirs!

Yours faithfully,
YONG YEW KIM.

TO THE JAPANESE PEOPLE

O brothers in Japan! O brothers in Japan!
We bear no hatred towards you all;
In love and friendship to you we call!
O brothers in Japan! O brothers in Japan!
We are one with you in blood and race,
One in heritage!
O brothers in Japan! O brothers in Japan!
Your ruthless warlords, drunk with pow'r,
Your landlords, for whom you slave:
Do form the common foes we have.
O brothers in Japan! O brothers in Japan!
Arise and join hands with us, to fight for liberty!
Let us save democracy, to set you free!

Translated by Yoong Yew Moyne and Yong Yew Kim

THE LAYMAN SAYS

THE PASTOR'S AID SOCIETY

By MAY BROWN

My pastor has at least two sermons to preach on Sunday. He must teach a church-school class. He must be present at Epworth League. He must be active in all worthy community enterprises. He must visit the sick, comfort the bereaved. He must welcome the stranger. He must talk to sinners about their soul's salvation. My pastor's work is never done. And what he has not time to do, his wife must do for him.

But, of course. my pastor is paid to do all this. It is his calling. I may sit back comfortably in my Church pew, assured that the work of the Kingdom is well taken care of.

Suppose the pastor does all that I—and many like me—require of him. Suppose he and his wife work themselves to death caring for the needs of the parish. Does that absolve me from any responsibility?

What are we lay people doing to carry on the work of the church? Is not the Church our responsibility as well as the pastor's? How much is expected of us, not by the pastor or by our fellow members, but by the Lord Himself?

There are, in every church, a certain few who "run the church" (according to some people who will not give their time and energy to the work, yet resent others doing so). There are also a number of also-rans. But all who are not leaders can be good followers.

The pastor and the heads of societies are only human. They can accomplish only so much each day. But suppose everyone worked. Suppose the whole adult membership of the church should become an unofficial pastor's aid society. Picture the influence of that church in the community.

First of all, we should not get so absorbed in doing church work that we forget about Christian work, if I may make a distinction. Building and improving church buildings, furnishing and keeping them in running order, raising the church budget—all these are essential, but they are material things. Christ said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." There is something for us all to think about.

—The Christian Advocate.

What Hath God Wrought

At the closing of The Woman's Home Missionary Society, officers in the new Woman's Division were consecrated

By HELEN E. COX

THE final curtain was called on the dramatic work of The Woman's Home Missionary Society, when at Delaware, Ohio, August 8-11, delegates and visitors from all parts of the United States gathered for the fifty-ninth annual meeting and the celebration of the sixtieth anniversary. In giving reports of the work accomplished during the last year, officers, bureau secretaries, missionaries, and deaconesses alike used the theme of the convention, "What Hath God Wrought."

The four days were a time of spiritual uplift and encouragement; and, as the women scattered to the various corners of our country, homeward bound, they took with them the feeling that great things are ahead for women of Methodism.

The statesmanlike president of the society, Mrs. W. H. C. Goode, greatly beloved and revered, presided over all sessions. In her annual message she set forth these challenges:

"There will be opportunity for all of you to work in your local churches, in district, Conference, and Jurisdictional societies. A real need will be felt for trained women in all of these.

"There is one thing which we must all remember. All of these institutions, these missionaries, and deaconesses are just as much ours as they ever were and we must keep in touch with them. This society will not go out of existence organizationally for a number of years and its definite responsibility will be the prosperity of the institutions which it has fostered. It will never go out of existence spiritually."

The achievement of sixtieth-anniversary goals in members, in magazines, and in money, together with the splendid condition in which we shall turn over to the new Woman's Division of Christian Service a stable organization with 11,000 units and approximately 260,000 members and 180 institutions and projects stand as a monument to six decades of service extraordinary "For love of Christ and in His name."

For this year the membership reported, although incomplete, shows 10,792 units of organizations, 254,009 members, 28,810 new members. These figures include totals of all departments.

A MESSAGE TO METHODIST WOMEN

The best message I can give at this time is to call the attention of Methodist women to the "Purpose" of the Woman's Division. It was carefully and prayerfully thought through by the women who wrote our constitution.

"The purpose of the Woman's Division of Christian Service of the Board of Mission and Church Extension shall be to develop and maintain Christian work among women and children at home and abroad; to cultivate Christian family life; to enlist and organize the efforts of Christian women, young, and children in behalf of native and foreign groups, needy childhood, and community welfare; to assist in the promotion of a missionary spirit throughout the church; to select, train, and maintain Christian workers; to co-operate with the local church in its responsibilities, and to seek fellowship with Christian women of this and other lands in establishing a Christian social order around the world."—(1940 *Discipline*, Paragraph 991.)

Toward the attainment of this purpose, I pledge to the womanhood of the Methodist Church my co-operation, loyalty, and devotion.

MRS. J. D. BRAGG
President, Woman's Division of Christian Service.

Over $76,000,000 is the grand total of income alone during the sixty years of The Woman's Home Missionary Society, estimated Mrs. Foss Zartman, national treasurer. In the last decade we have had a total of $14,089,058 income.

Stirring addresses were made by four bishops. The message of Bishop Edwin H. Hughes was followed by a flag demonstration. A thousand flags were waved by the vast audience representing the thousand missionaries and deaconesses of The Woman's Home Missionary Society.

"What Hath God Wrought in Schools and Colleges," was the feature of the first evening session. Miss Muriel Day, secretary of Education and Personnel, spoke of the gifts the society brings to the new Board of Missions:

"What are our gifts in education? We are bringing twenty educational projects, which include eleven grade and high schools, two junior colleges, one training school, and a share in one senior college, and four dormitories, and a Woman's Department in a Theological Seminary. Speaking first of the material aspect of these projects, they represent a property valuation of $2,643,498, and an annual operating budget of $351,000.

"But our gifts of people are equally important. These include 190 teachers in a total group of 286 on the staffs."

—*The Christian Advocate*

The Malaya Lay Leaders Conference

By Lee Choon Eng

I have attended the Lay Conference of the Malaya Annual Conference for some years now and I have often heard it said by up-country members that it was not worth the expense and trouble to attend the conference. The chief reason given was that so little was done. A few years ago we formed this Lay Association in accordance with the Discipline and every year at Annual Conference lay delegates have met and elected their officers for the next year and very little or nothing was done until next Annual Conference. Once every four years the Lay Association would elect a Lay Delegate to General Conference. Once in a while the Association may be asked to pass a resolution about Conference Benevolences and that I believe is about all that has been done.

I have started to think about this subject because last year I was elected Chairman of the Lay Leaders Conference and I find that I do not know what to do to justify my holding that office which was so kindly and firmly conferred on me.

Frankly I must say that there are many difficulties that have prevented even better men than me from making the Association a success. First, the Association consists of delegates who live very far apart. For instance, I am 30 miles from Kampar, 60 from Ipoh and 180 from Penang, and in the south 130 miles from Kuala Lumpur, 230 from Malacca and 380 from Singapore. This separation prevents members from ever holding a meeting except at Annual Conference.

Secondly, delegates have very often been chosen with no other qualification than their being able to attend conference. If they had time to go in a particular year, they would be elected; the next year, if they could not go, another would take their place.

Thirdly, the Association has no power, no specific duties and, therefore no real *raison d'etre*. Members are allowed to vote on unimportant matters but they have no voice in important matters. Of course the reply to this is that the Bishop, the District Superintendents and the Work Committee can take care of those. And quite rightly too. Just as laymen would not dream of asking missionaries to advise them in their business undertakings, so they do not see why they should give advice to men who are specially qualified for running the church.

Fourthly, many of the members of the Lay Association are in the employ of Mission schools. They are, therefore, under the control of the Bishop, the District Superintendents and the Principals of schools who are with very few exceptions, missionaries. Very little independent thought can be expected from such an association.

These are very blunt criticisms and if we cannot do anything to make the Association more active by giving it something to do, it would be better not to have it. I append a few suggestions on how to attract laymen to the conference, though I am afraid they are not practicable at present.

First, the members should not be teachers of Mission schools. We must get more non-Mission School laymen to attend.

Secondly, we must have more missionaries, so that many of them can be whole-time preachers who can make contacts with our laymen and get them interested in our church. We cannot get many laymen as long as we continue to have missionaries who are whole-time Principals or whole-time teachers. All of our missionaries, especially those in the smaller towns, are too over-worked to have the time and the energy to make all the necessary contacts.

Thirdly, the Lay Conference should be held at such time as is convenient to lay delegates who are not teachers. At present the Annual Conferences are held in the morning during the school holidays which do not fit in with the holidays of those who are not teachers.

Fourthly, there must be work of sufficient importance for the Association to do. Otherwise they do not feel that the expense of anything from $30 o $70 is justified.

Lastly, if we cannot have many extra missionaries, we might set free a man to travel up and down the Peninsula to hold training classes in Christian Literature and Church Worship and Administration for laymen to get them really interested and equipped for useful service in the church. This teacher will have to be an expert in social problems, practical religion and church administration and one who is used to dealing with men of the world, not just one who has spent all his time in dealing with boys or young men just out of school. Let this teacher hold classes for ten days at each centre and make real contacts with our laymen. Thus in time to come we may be able to build strong churches up and down the Peninsula, for the strength of a church depends upon faithful laymen and how much intellectual and spiritual progress they make.

THE EPWORTH LEAGUE

Photo by Andrew Lee

Miss Ruth Pereira leading the Morning Watch at the Wesley Rally

A Singapore League Rally

The leaguers of the Wesley Church held a very successful and constructive rally on Saturday and Sunday the 26th and 27th of October at a seashore bungalow at Katong. Two Rally bulletins were issued advertising the Rally and a very excellent programme was carried through which included Bible study classes, discussions, talks and services of worship, as well as entertainment, outdoor recreation and delicious meals. No doubt the finest achievement of the Rally was for many an unforgetable experience of Christian fellowship. Mr. W. Leah writing in the Wesley Tidings says:

"The Rally gave us many rare opportunities but perhaps the rarest was the opportunity of the morning watch, standing on the green grass which was covered with dew, sparkling in the golden rays of the rising sun, with palm trees towering above, the hum of insects all around, the lapping of the waves on the beach, one could expect to hear the still small voice which Elijah heard. Who, in such surroundings could dare to say there is no God? The plain wooden cross, which stood in front of the rows of seats which were soon to be filled by keen young Christians at the morning watch service, seemed to hold a challenge for Youth; it seemed to be sturdier than the nearby concrete machine gun nests; it was higher than the barbed wire which separated us from the calm blue sea. Yet across that peaceful stretch of water, far away, men were saying: 'There cannot be a God'. Here was the need for our Rally: the need to strengthen our hold on those values which must not be shattered by bombs".

Singapore District Sunset Service

On Saturday afternoon, November 9, several hundred representatives of the various Singapore Leagues gathered on the hill overlooking "The Gap" outside Singapore town for an inspiring service of worship. Beginning with the hymn "The Day is Dying in the West" with the beautiful refrain "Holy, Holy, Holy, Thou God of Hosts" ringing out over the hills from strong clear young voices, the service went on into a litany composed of readings and hymns. A trumpet solo by Mr. Seah Kim Kow was very effective and Mr. Lee Teck Hock gave the address on the subject "Remember Thy Creator in the Days of Thy Youth". All the Singapore Leagues shared in the various items of the programme as planned by the District Cabinet.

The District Officers are planning a Christmas Dinner to be held on December 14th at the Tamil Church.

A Moonlight Service

On Sunday evening, November 17, the Wesley and the Straits Epworth Leagues of Singapore united in a service on the Fairfield Girls School lawn. After half an hour of spontaneous singing of hymns suggested by individuals here and there, the officers in charge led the torchlight parade and lighted a camp-fire. Then followed a beautiful service of worship beginning with the hymn "Follow the Gleam". Other hymns used in the service were "Give of Your Best to the Master" and "In the Light of Thy Loving I would Love". Special music was furnished by a quartette of Nind Home girls, prayers and poems were read by various members and Miss Bertha Tan told, in a very beautiful way, the story of Bishop Hugh Latimer who was burned at the stake at Oxford because of his faith. This service was attended by more than 140 leaguers and the entire programme was pervaded by a very beautiful spirit of worship and consecration.

Wesley Epworth League Notes

In September, the new League of the Wesley Church, Kuala Lumpur, issued a very fine souvenir bulletin. It includes a foreword by the Rev. P. L. Peach, District Superintendent, telling of the formation of the League on Wednesday, July 17th, and that it is now 60 members strong. Miss Chong Mee Lan is the President. This new league holds its devotional meeting every Wednesday evening. Once a month there is a social and they likewise hold Home Prayer Meetings and Prayer and Bible Study Hours.

The genesis of this league began during the pastorate of the Rev. W. A. Schurr. It was finally formed during

Photo by Andrew Lee

Those who attended the Wesley Rally

the temporary pastorate of the Rev. P. L. Peach with the help of Miss Edna Dahlin and Mr. S. Marimuthu. Miss Dahlin is also the counsellor for the Chinese Epworth League. The candle light installation of the cabinet members was very impressive. They now have a regular attendance of between 40 and 50 young people.

Telok Ayer League Football Team

A Plan for 1941

By Theodore R. Doraisamy

PREAMBLE: In a good League chapter the INTERESTS of the members are studied, the NEEDS carefully examined and the ACTIVITIES so arranged as to suit the interests and fulfil the needs. I would say in explanation that interests are those things that the members wish to pursue and that needs include those things which members may not be interested in but which require emphasis if we are to have a well-balanced programme.

ALL LEAGUES, however drab an existence they may have, must be having a scheme fulfiilling the above requirements even to keep going. There must be in various chapters frequent or even occasional programmes which are worth trying out by other Leagues.

THE PLAN is to make available to all chapters in Malaya such programmes as have been found to be successful. They may be someone's brilliant idea, some clever adaptation, or something specially planned by a group.

IF EACH CHAPTER will submit two such programmes during the year we shall have some sixty plans or schemes for Leagues to choose from. The Key note of this scheme is Co-operation and Sharing.

AN EXAMPLE OF THE TYPE OF REPORT which will be useful is given: The theme for the meeting was "Great Personalities". The members were asked to write on pieces of paper the name of one personality of today whom they regarded as truly great. The following answers were given: 8 wrote Gandhi; while the following were mentioned: Shirley Temple, Madam Chiang, Hitler and Christ. The leader asked those present to make comments on each of the personalities mentioned. For Gandhi it was said that he was the best example of the practice of non-violence, for Shirley Temple that she proved that man is always a lover of home and childhood, for Madam Chiang that women had a share in the shaping of the destinies of nations, and for Hitler that he had showed that national reconstruction can be brought about in a shorter period than we are led to believe if there is sufficient sacrifice. The leader then took up the discussion and said that although the wording of the subject called for personalities of today there was a beautiful suggestion in the mention of Christ because we believe that the spirit of Christ is at work in the world today.

This is by no means a model report, but it does include material likely to be of help. Of course in your reports you may mention names of participants and other details but I'd like those who report such meetings to have our particular plan in mind. You will notice that according to the above report several took part. Meetings in which many were able to take part should make excellent reports for our purpose.

THAT'S THE PLAN. IT IS NOW UP TO ALL LEAGUES TO JOIN IN THIS PLAN FOR CO-OPERATION AND TO SEND IN THEIR REPORTS SO THAT THEY MAY BE NEWS AS WELL AS SUGGESTIONS FOR MEETINGS.

A PRESENT FROM HEAVEN

(*Continued from page* 21)

CHRISTMAS drew nearer and nearer, and as with most children, Nancy talked less of her mother. News went round the settlement one afternoon that a group of people from the Methodist Church were arriving on Christmas Day to distribute gifts and organize a few games for the children.

A large Christmas tree was set up in the dining hall and suitably decorated with coloured balls and silver tinsels.

"Do you think I will get a doll?" breathed Nancy, excitely, when the great day arrived.

"Perhaps," Mary answered slowly. So Nancy had not forgotten about the doll . . . . .

"Oh, I wish it would be a nice big doll!"

About ten o'clock in the morning, the church members arrived, bringing car-loads of presents. Every one in the settlement seemed to be excited. At last, one by one, all filed into the hall to receive the gifts.

Nancy ran to Mary with her parcel.

"I hope there is a doll inside!"

Quickly they opened it and then they stopped, disappointed. Suddenly someone was calling for all the children to play a game.

"Run along, Nancy," said Mary.

Nancy rose and walked away slowly. Mary examined the gifts, but she was thinking of something else . . . . .

Shouts of excitement and laughter filled the air as the girls ran hither and thither playing a new game. Mary didn't look their way. Fifteen minutes must have elapsed when suddenly a great shout arose. Glancing in that direction, Mary saw the pert little figure of Nancy running towards one of the visitors, a slip of paper fluttering in her hand.

So that was the extraordinary game—looking for that piece of paper! As Mary hurried to the scene, she heard the visitor saying to Nancy, "Well, you've won the prize. Congratulations!"

Someone brought the prize from a car and when Mary beheld it, she said a silent thanks to the Father—it was a "nice big doll!"

Girls of the M.G.S. Singapore, learn Mothercraft at a Child Welfare Centre

A daily weight chart is kept of every child

Each girl must dress and care for the child assigned to her

Learning to cook proper foods

Miss Lim Khek Jin and her little charge

ONE of the finest pieces of training being done for the older pupils in the Methodist Girls' School of Singapore is their trainng in Mothercraft at the Child Welfare Centres, under the supervision of Mrs. Loverage a trained Nursing Sister.

The same girls take care of the same baby over a period of months, giving the baths, keeping the weights and health record, preparing the orange juice and porridge, and most important of all, seeing how various ailments respond to right treatment and how planned and regular feeding improves the health and disposition of a baby. The practical work is supplemented by lectures, and from time to time the girls must take tests from accredited medical people.

An important result of this course has been the interest created in the children in the slum district in which the Child Welfare is located and this interest is spreading through the school. It has been an easy and natural thing to correlate their Mothercraft and religious education.

An offering is being taken in connection with the Christmas Programme of the M.G.S. which will be used to bring happiness to these children who have so little.

When these girls get into their own homes and have babies of their own what a difference this careful training should make to the next generation in Malaya!

Our Boys and Girls

D.M.

IT was Christmas Day. Jimmy and Janey sat on the rug in front of the fire and played with their presents. They had found lots of nice things in their stockings, but the best presents of all they found on the breakfast table. There was a big parcel with "Love from Mother and Daddy to Jimmy," written on it. There was another parcel also, quite as big, but different in shape. That one had on it, "Love from Mother and Daddy to Janey." Janey's present was a darling, brown-faced dolly, dressed like a real Indian baby. Jimmy's was a lovely book full of pictures coloured in red, blue, purple and gold. As soon as breakfast was finished, Jimmy sat down on the hearth-rug and Janey came with her doll Sita in her arms, and they looked at the book and its pictures together.

The first picture was the Christmas story. There was the tiny baby Jesus lying on the hay in a manger, with Mary and Joseph quite near. Some shepherds were looking at the baby and one was offering a lamb as a present to Jesus from all the shepherds. White-winged doves were flying near the roof; one was crooning a lullaby, and the light from a little lamp shone on the face of the baby Jesus.

"It is a beautiful picture," whispered Janey. "See, little Jesus is smiling at the lamb."

"The lamb looks very happy. I expect it liked being a present to Jesus," said Jimmy. "I'm going to find the next picture." He turned over the pages until he came to it. "It's a picture of African boys and girls," he said. Janey bent her curly head to look.

In the middle of the picture there was a big building. It was an African church. It had a thatched roof and its walls were only half-way up the side of the building, so that plenty of air could blow through. A little way away stood the belfry, a long pole with a big bell fastened to the top. A boy was ringing it very hard calling the people to worship. Just by the door were four little boys and three little girls dressed in brightly coloured overalls and clean white coats and bits of cloth, singing away as happily as anything.

"It's a Sunday school," explained Jimmy, "and the boys and girls are going in. What are they singing, I wonder?" Then he read the printing underneath.

"Away in a manger, no crib for a bed,
The little Lord Jesus laid down His sweet head,
The star in the bright sky looked down where He lay,
The little Lord Jesus, asleep on the hay."

"Oh!" Janey said. "It's a picture of Christmas in Africa. See, they are singing a carol. I am glad they have Christmas there."

Jimmy turned the pages over. "Here's a picture of some Chinese boys," he said.

"What are they doing?" asked Janey.

In the picture a lot of Chinese boys, some big and some little, were in a kind of garden, paved over with stone. There were some trees and flowering plants growing in tubs and pots. On a line fastened to two of the trees there hung many white socks, the kind that are worn by boys in China. There were as many socks as there were boys in the picture. The boys were standing on tiptoe, feeling for the socks with their hands.

"Their eyes are shut," said Janey. "Why, they are blind boys, but how happy they look."

"Christmas has come to them," said Jimmy. "I expect there are all sorts of nice things in their socks. Isn't it lovely to think Christmas is found in China? He turned over the next page. "This one is about India," he said.

"Where babies like my Sita live," Janey hugged her dolly. "Is Christmas there too?"

Little girls in pretty saris in the picture were standing looking at a tiny model of the baby Jesus lying in the manger. They had made it all themselves. There were a clay ox and donkey standing by. A tiny clay dove was perched upon the edge of the manger. The stable was made of clay and twigs and thatched with dried grass, and the beautiful little figure of the baby Jesus was lying on real straw.

"It's Chrismas in India," said Janey, and she sang,

"The cattle are lowing, the baby awakes,
But little Lord Jesus, no crying He makes.
I love Thee, Lord Jesus, look down from on high
And stay by my side until morning is nigh."

"LET'S see if Christmas comes to any other land." Jimmy turned the pages one by one, then came another picture, very, very different from the others. It was of a cold, cold land, with snow and ice everywhere on land and sea. Tall pine-trees stood with their branches covered in snow and the little wooden houses were half-buried in snowdrifts. In the middle of the picture was a sledge drawn by eight big dogs with thick, furry coats. A man was sitting on the sledge driving the dogs and all round him were parcels piled up high, all covered over with skin rugs to keep them from the frost and cold.

"He looks like Father Christmas. What does the reading say?" asked Janey.

"Christmas gifts for the boys and girls of Labrador," Jimmy read out slowly. "Labrador is a snow-land in the winter-time," he said. "The boys and girls in those houses will have a happy Christmas, won't they? I hope they like the presents."

The last picture of all showed a sandy beach beside a blue, blue sea. There were some strange-looking houses, built very high up above the sand, with ladders for the people to climb up to the front of their homes. The boys and girls had very brown skins and they wore very few clothes. You could see by the picture that the sun was shining brightly and that it was a very hot country. Some boys and girls were sitting on the sand, listening to a white man who was talking to them. Underneath the

picture it read, "Christmas with boys and girls of the South Seas."

Janey and Jimmy looked for a long time at the picture, then Janey said as though she were wondering very much, "It doesn't look like Christmas at all, does it? What is the white man doing?"

"He is telling them something. Oh, Janey, of course, he is telling them the Christmas Story—of Jesus and the shepherds who heard the angels singing."

Janey smiled happily. "Oh, yes! And it's the first time they have ever heard the story. It's their very first Christmas, isn't it?"

"DO you like your book?" Mother asked, coming into the room.

"Ever so much," said Jimmy. "It tells about African boys and girls singing carols and Indian girls and the model they made of the manger cradle."

"And now blind boys of China hung up their stockings, and the children of the snowlands got presents, and the South Sea Island boys and girls heard the Christmas Story. It's a book of Christmas, Mummy," said Janey.

"Christmas round the world," said Mother. "Isn't it a happy thing to know that everywhere in the big world there are boys and girls happy because of Christmas?"

"They are all in the carol we like to sing," said Janey.

"Let's sing that verse, Jimmy." So together they sang, thinking about all the happy children everywhere.

"Be near me, Lord Jesus. I ask Thee to stay
Close by me for ever, and love me I pray.
Bless all the dear children in Thy tender care,
And fit us for heaven to live with Thee there."

By MARY ENTWISTLE

From "Favourite Primary Stories"

A Present from Heaven

By Y. OKAMOTO

MARY, tell me how many days it is before Christmas?" Mary Lim watched the little, vivacious child who had so eagerly put the question, and involuntarily she felt a pang of infinite pity. Her lips trembled as she answered: "Only ten days, Nancy."

"Ten days?" The child gave a woop of joy. "Oh! How wonderful!"

Nancy cocked her head to one side, and her round black eyes smiled behind the wisp of hair that fell over her face.

"My mother promised to bring me a nice big doll for Christmas!" she said, proudly. "Did I tell you?"

Mary smiled kindly.

"You told me months ago."

"I wish mother would come early. It's only ten days before Christmas....."Nancy looked wistful.

Controlling the surging emotion within her, Mary said, "Don't think too much about Christmas Nancy, or you might become too excited and ill. Now run along and play with the other girls."

"Poor kid," Mary thought, as she watched the pert, active, little figure of Nancy running along the foot-way of the ward to join a group of girls playing not far away.

The whole tragedy of the lives of every one in the hospital was brought home to her suddenly. The heart-rendering thought that they were all lepers.....outcasts. It seem to have great weight as it pressed upon her mind and soul.....Mary had never felt like this before. Like the majority of the patients, she had calmly accepted her fate.

But now.....there was something terrible, lonely, desolate about their lives..... It seemed amazing that she had already spent three years in the hospital.

Her eyes grew misty as she beheld the wall that enclosed the settlement and shut it from the outside world. Through the mist, she saw the bright morning sunshine, the fresh green grass and flowers. Sparrows quarreled on the roof-tops of the wards.

SUDDENLY she heard the gay, lilting laughter of Nancy as she playfully teased another girl. Mary's heart warmed, but a moment later her sadness doubled.

"I wish mother would come early. It's only ten days before Christmas....." Nancy's words.

Nancy's mother would never come.

A few days ago, the American lady missionary who frequently visited the settlement, brought the news that Nancy's mother, who had been ill for some time, had died in the General Hospital. The lady missionary had asked Mary to break the news tactfully to Nancy.

Mary had procrastinated. Somehow she couldn't muster the courage to tell Nancy that her mother was dead and that she could not bring the doll for her on Christmas Day.

Mary rose and went to her cubicle. As she entered, she saw the familiar picture of Jesus Christ sitting in a meadow, surrounded by children of every race and colour. She did not know why, but suddenly her whole being trembled with a strange and profound joy. And at that instant, she resolved to tell Nancy the news she'd so long with-held. She felt no longer afraid to tell it.

"Oh heavenly Father, make her not be sad at the loss. Give me strength to say it," she murmured.

That night, before bed-time, she took Nancy aside, and said calmly, "You've been going to the chapel every Sunday, Nancy. Do you know what happens when we die?"

Nancy thought for an instant. Then she answered, "If we're good, we go to Jesus Christ."

"Nancy, your mother has gone to Him."

For a moment, Nancy stared at Mary, not understanding. Then suddenly, she started to cry. Mary caught the child in her arms and pressed her comfortingly to her busom. She felt exceedingly glad that Nancy did not refer to the doll.....

Poor kid. But maybe God would give her a doll some day.....

(*Concluded on page* 19)

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MORE OR LESS PERSONAL. . . .

Bishop and Mrs. Edwin F. Lee will arrive in Singapore on Monday, December 2nd. They were delayed due to their boat's schedule being set back two weeks. The reception which was to have been held for them in Singapore on the 23rd November has been postponed to the 7th of December.

Mr. J. L. Taylor

John L. Taylor arrived in Singapore on November 2nd and left for Ipoh, where he has joined the staff of the A.C.S., on November 4th. Mr. Taylor was born in Oriska, North Dakota, U.S.A.. He took his B.A. degree at the State Teachers College, Valley City, North Dakota, in 1936. After teaching two years he went to Clark University in Massachuessets where he took graduate work in geography getting his M.A. degree in 1940 and completing one further year toward his Ph.D. degree. Mr. Taylor had a very difficult time getting to Malaya due to unexpected changes in boat schedules. However, these difficulties gave him an excellent opportunity to visit several cities in Japan and have approximately a week each in Shanghai and Hongkong.

Miss Marion D. Royce was married to Mr. Patrick J. O'Donnell on the 17th of August in California. At the time of writing Mrs. O'Donnell was at Nice, Calif., recuperating from a recent illness. She and her husband were planning to spend the winter in their home in Chico, Calif. Mr. O'Donnell is an apiarist. Friends of the former Miss Royce may address her simply Chico, Calif., U.S.A.

Mr. and Mrs. Christie Nathan are the proud parents of a son born on the 23rd of October. Mrs. Nathan is the daughter of the Rev. S. A. Phillips of Banting, Selangor.

Rev. and Mrs. Paul H. Schmucker removed to Kapit from Sibu, Sarawak, the latter part of October and have been very busy getting settled in their new home and in getting the hillside around the residence cleared. A road is being made to the pasar which will necessitate the building of two bridges over ravines that lie between the Mission Site and the Fort. Mr. Schmucker has already cleared the entire hill-front facing the river, part of which has been terraced for vegetable gardens. The chicken house is finished and the run has been fenced in. Dyaks and Malays have been making formal calls on the Schmuckers making it very obvious that their coming to Kapit is most welcome. Kapit is the farthest outpost of our Mission Work in Sarawak.

Miss Thirza Bunce gave up her work at the Boarding School in Kuala Lumpur on November 16th and is spending the remainder of the year visiting various stations in order to audit the books of the Girls Schools.

Upon receipt of the Temperance material published by the Religious Education Commission this year a letter of appreciation was received from the Honorary Secretary of the World's Woman's Christian Temperance Union, Miss Agnes E. Slack of London. She says in part, "It gave me great pleasure to know that Temperance work is being carried on in your country. I, too, am a Methodist, and I was the first woman preacher to preach in Wesley's Chapel, City Road, London. . . . I shall remember your group as a link in our Temperance chain round the world."

Tentative Programme Malaya Annual Conference
Wesley Church, Singapore

2nd January, Thursday	10.00 a.m.	Mission Work Committee
	3.00 p.m.	Malaysia Commission on R.E.
	5.00 p.m.	Women's Meeting
3rd January, Friday	9.00 a.m.	Board of Ministerial Training
	10.00 a.m.	Conference Relations Committee
	3.00 p.m.	Layman's Meeting
	5.00 p.m.	Opening of Conference session Holy Communion Conference Roll Call Address by Bishop Edwin F. Lee
4th January, Saturday	8.30 a.m.	Devotional Service. Mr. Lee Choon Eng, speaker
	9.00 a.m.	Conference Session
	12 noon	Address by Mr. Arthur Isaac
	4.00 p.m.	Conference Session
5th January, Sunday	8.00 a.m.	Ordination Service
	5.30 p.m.	Conference Service of Worship. Memorial Hall Sermon by Bishop Edwin F. Lee.
6th January, Monday	8.30 a.m.	Devotional Service. Miss Edna Dahlin, speaker
	9.00 a.m.	Conference Session
	12 noon	Address by Dr. R. L. Archer
	3.00 p.m.	Layman's Meeting
	5.00 p.m.	Women's Meeting
7th January, Tuesday	8.30 a.m.	Devotional Service. Rev. J. Milton David, speaker
	9.00 a.m.	Conference Session
	12 noon	Address by Bishop Edwin F. Lee
	5.00 p.m.	Conference Reception, Oldham Hall
8th January, Wednesday	8.30 a.m.	Devotional Service. Bishop Edwin F. Lee, Speaker
	9.00 a.m.	Closing session and Reading of Appointments.

(Mr. Yong Ngim Djin, Oldham Hall, Singapore, is the chairman of the Asiatic Pastors and Laymen Reception Committee. All enquiries should be addressed to him.)

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Phoenix Insurance Company, Hartford, Conn.	64,190,352.08
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*St. Paul Fire & Marine Insurance Company, St. Paul, Minn.	43,680,712.06
United States Fire Insurance Co., New York, N.Y.	34,544,933.08
Westchester Fire Insurance Co., New York, N.Y.	18,007,269.21
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